

(From Lexington Leader.)

A SERMON TO AGNOSTICS

Prof. Grehan Responds to a Writer in Charley Moore's Blue Grass Blade.

Whether the Blue Grass Blade falls into my hands as wrapping paper from a grocery, or in the more readable way of one of a roll of papers often received for recreation I always glance over it. Its editor is intellectually—since the death of Robert Owen—the ablest Atheist living. Ingersoll, except in oratory, could never hold a candle to him. It's a wonder to me that he gives so much space to a common herd of little infidels who can do no more than reproduce in shabby stage what their master has taught them.

It is only since 1869 that a scoffer at the inspiration of the Bible went by any other name than infidel; but in 1869 Prof. Huxley made a tender of the Greek word Agnostic to the English-speaking world. It is a word of negation, and as such, a welcome guest among fatalists. It would be untrue to say that the new word is used only by persons who, like the fool in the Bible, say in their hearts "there is no God," but it has been treated as a pet name by unbelievers in Christianity.

I have just waded through a seven and a half column article in the Blade of December 10th last by one Louis Mueller, an ex-minister, who writes on a "Better Future." He says:

"For years I was a Christian, experienced holiness and felt saved by the same imagination that deceives thousands to say they are saved. When I saw the Bible could no more be proved inspired than any other book, I left the church and told my brethren why I did so." He says further: "I will defend what I here write in any newspaper against any one who believes that the Bible can stand public debate."

I, E. N. Grehan, believe everything that Christians claim for the Bible, but Louis, a warrior of your apparent phenomenal literary attractions will gain greater notoriety by striking taller timber than a mere pedagogue that never carried a polemic chip on his hat, and to show my appreciation of your modesty and scholarly skill I refer you to the great naturalist Sir Humphrey Davy; to the three great Presidents of the United States—Washington, Lincoln and McKinley; without meaning or intending any offense, I offer two teachers of Christianity, the one, Alexander Campbell; the other, John Foster, the greatest Methodist Kentucky has ever produced. In early advantages Foster and Lincoln were very much alike, while Lincoln, as a mere boy, chopped wood and burned brush on short rations, Foster as a mere boy swept out stores in Covington, Ky.

I will drop Lincoln now and follow Foster a little farther. Like yourself, Foster sought holiness. Unlike you his holiness stuck. By their fruits you may know them. These remarkable men in three nations widely remote from each other had each the same imagination—M. Cousin, in Prussia; Lord Brougham, in England, and John Foster, in America. They imagined that popular ignorance was the cause of the deplorable condition of the people in each of these countries and they set about to remedy the existing evils. Their course of action was identical. Brougham had quite a rough time of it in England; Cousin and Foster had fair, fast and profitable sailing. There was more infidelity in England, close as it was to France, than in Prussia or America. Foster held on to his holiness and, in fact, did the most work. In addition to a number of tracts Foster wrote and spoke a good deal and wrote a standard book on popular ignorance. I don't know the number of editions of this book, but I hold on to mine. The word Atheist, infidel or agnostic does not occur in it; he had a text in it though. "My people are destroyed for lack of knowledge." He uses the word Messiah very reverently and often. I think he substituted prayer for imagination. No blind, pigsticker, ignorant, shallow egotist was leading the blind in the personification of Christianity. There is not a metaphysical proposition in the book from cover to cover. As a representative teacher of Christianity he, nor any of the distinguished Christians which I offer you to debate with, say that "disbelief of the Bible is the downfall of man." This is Mueller! It is only Mr. Mueller, who says that the vice and crime of Christianity is the result of the religion of Christians!

You may think it a hoax to name men who are dead. Well I will name one who is not dead, Mr. Mueller, if you will employ some person who can write a decent, courteous, intelligent letter and state your great desire to debate the Bible. Bishop J. L. Spalding, of Peoria, Ill., will give you a polite hearing and fatherly advice. I reviewed a book of his about a month ago. It is in line with your needs. The book is entitled "Thoughts and Theories of Life and Education."

This brings me to the peroration. Of course in seven and a half columns of reading matter there is much that is indisputable and much that is offensive. One person or a body of persons none of whom has developed or can add to the development of humanity by thought, word or deed; who never has and never can add anything to art, science, education or industrial skill, promotion of commerce or beneficent enterprises, who only growl, snarl and find fault with people through whom everything of any value in life comes, and who still in the face of all the impotency above alluded to and more, claim to possess and exercise all the intelligence, all the humanity, to lead and teach—this is offensive, degrading, mischievous and has been borne long enough.

There are alarming conditions in Lexington; alarming conditions all over Kentucky. Burglary, holdups, day and night, robbery, assassination, killing women, searing and burning children, vice and crime and villainy of the

most atrocious nature. This horrid, brutal, symbolization is confined to no class. The ignorant are in it. The educated are in it. White and black, in about equal numbers, are factors to it. That these conditions which cover the whole of the United States, are not a satisfactory excuse for any one State, county or community is plain enough and yet we cannot fall back on mob law, nor can we locate the disease.

Anarchy is worse than any other social disease. There is but one effective remedy. Throw away bickering, criminalization or recrimination; let every man and woman be a peace officer and let us have more blood hounds. Let no guilty man or woman escape. If this vigilance fills the penitentiary in forty-eight hours, be it so. Build more and locate penal colonies. I protest against the lying tongues and pens that pile up all crime around the pulpits of this country. The Nazarine was worse than behind the bars. A Fayette county judge and jury will put a minister there quicker than a pickpocket. If you know any thing don't skulk around like a coward and sling mud. Do your whole duty to stamp out all or quit this groundless malignancy.

Who is God? I am asked the same, but far from me to judge or think. In silence profound I adore the name. The mystery is immense beneath I gunk.

To know my God I feel I must. Be God himself, in Him I trust. E. N. GREHAN.

Comment.—I print the above principally to show the utter absence of argument there is in any thing that a Christian writes in defence of his religion.

Prof. Grehan has been a superintendent of public instructions in Fayette county of which Lexington is the county seat. I take it as an intended compliment when he calls me "the ablest Atheist living," but he makes such errors on this line of thought that they detract from the force of the compliment.

When I was about twenty-one I read the debate between Alexander Campbell and Robert Owen and considered the arguments of each of them quite weak. So weak was the argument of Campbell and so bad was his spirit that, though I was preparing to take orders in the church, Campbell's side of the argument lessened the faith I had previously had in Christianity.

While it is a great honor thus to have my name connected with that of Ingersoll I suppose it is true that I know more theology than Ingersoll did, because I was specially educated in it and he was not.

I have all the time called myself an infidel and contended for it as the name of the people with which I am identified. All the names that are used as a substitute sound cowardly to me. The word "agnostic" is not a correlation of "fatalist," as Prof. Grehan seems to imply.

The "fool in the Bible" who said "There is no God" is now in a minority as compared with the fool who says "There is a God." Fools, almost universally, believe there is a God, and just in the ratio that men grow scholarly and philosophic do they believe there is no God.

As indicating how poorly a sample Christian keeps up with "the ablest Atheist living," it is a fact that the Blade alluded to by Prof. G. as of "December 10th last" was printed nearly two and a half years ago.

Sir Humphrey Davy invented the "safety lamp" and that is all. Thousands of English miners were killed by gas explosions while using it, and there never was one used in America and probably is none now used in England.

Infidel naturalists Bruno and Galileo discovered the spericity of the earth. The infidel naturalist, Alexander von Humboldt, was the greatest that ever lived, and the infidel naturalist, Edison, made the telephone. Washington was an infidel all the time he was president of the United States, was president of the Episcopal Church, which is half infidel according to Webster's dictionary, and abused Tom Paine whom he had previously honored. The next six presidents of the United States were all infidels. Lincoln was an infidel all his life. McKinley was a Christian. Alexander Campbell was, intellectually, a great big old baby, whose biggest idea was that you had to souze a man under the water to "wash away his sins," and that no amount of sprinkling would do the work. I hate to have to say this because, when I was about twenty-two years old, Alexander Campbell publicly proclaimed me competent to teach theology. I have lived in Kentucky all my life and never heard of John Foster before. I have heard of Lincoln several times.

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All of Prof. G.'s talk is too silly to notice until we come to his words, "Well I will name one who is not dead, Mr. Mueller." I will give you a polite hearing and fatherly advice. I reviewed a book of his about a month ago. It is in line with your needs. The book is entitled "Thoughts and Theories of Life and Education."

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(From Nashville Banner.)

COL. COLYAR

FIRES BACK AT THE REV. SAM P. JONES.

Willing to Concede That the Georgian "Examines" a Blackguard More Than Any Preacher That Has Ever Been 'On This Circuit.

To the Banner.

Sam Jones will not be allowed to plead in avoidance to the speech I made on the Square Thursday night last that I am dead. If he has any contest with me it must be on the issue I made when I announced my subject. Sam Jones had, on Wednesday night, in the presence of several thousand people called to know if I was in the audience. Not being at the meeting that night I could not answer. He then proceeded deliberately to confuse his words so as to make the impression that I and my "angel," meaning Mr. Price, the candidate for Attorney General, had invited five young men into a saloon and treated them, and said if Mr. Colyar and Mr. Price denied it he would prove it. Thursday in the News I denied it, and told him to have his witnesses at the Tabernacle that night and I would be there. I went, stood in the aisle till Jones told an anecdote which he seemed to think was a good way to get out of his pledge and settle a question of veracity. I went from there to the Square, as soon as I found Jones had abandoned the issue, where there was a large crowd assembled to hear the candidates for Attorney General, who did not speak. I was put on a goods box apologized and said under the influence of friends I had given up an intended lecture on "Liars and Blackguards;" at least, I would drop the title but proceeded with the lecture.

I now introduce Sam Jones as a witness that in his opinion I am alive. He had come to Nashville to remain, as he announced, till Sunday the 6th inst. When I let it be known that I was going to do business at the old stand and lecture on "Liars and Blackguards," he left on the first train, lacking three days of filling his engagement.

I never have believed Sam Jones was brave since away out in the West he telegraphed his wife that some fellow had attacked him, and he left her in the hands of his doctors. Brave men do not hire the wires to establish their fighting qualities.

On inquiry I found that the story was all true except there had been no fellow, no fight and no doctor and nobody left with a doctor. But this reply to Sam Jones is not intended to be an issue on facts, nor to deal with him except as his habits in religious services have affected this community. I say religious services, for in law never people come together ostensibly for religious worship it is religious worship, and as Sam Jones knows the preacher is protected in everything he says while any disputation or defense set up by any one in the audience is "disturbing public worship" and indictable. But more than this: So sacred is the act of worship of Almighty God that Sam Jones used the pulpit with impunity to peddle vulgarities and right here in Nashville time and time again some good women have found an antidote an excuse, at least a palliation for language so base and vulgar that it is no figure of speech to say that but for the cloak of religion the preacher wears every woman in the audience would have run out as if the house were afire. So refined are our people that no man in a lecture before a mixed audience on Sam Jones' habits could fairly criticize him, because in any place except in a religious meeting a repetition of the words would not be tolerated.

Mr. Editor, all readers of the Banner who heard Sam Jones know that your reporter is compelled out of respect to his readers to fumigate some of the sentences before sending them into the homes of Tennessee. I would no more think of polluting the clean sheets of the Banner with Sam Jones' worst words in giving a true picture than I would think about teaching a class of children the meaning of the words which, for decency's sake, have been excluded from the dictionary. He has one favorite word not so bad as others, but it is used on all occasions. No gentleman as far as I know ever used it in public. It is a word of five letters and is kin to one of the five senses. This is all I am allowed to print about it, and yet it seems to be a great favorite with Sam Jones.

Is it not strange that this new language, a language which our young women never heard before, and which would not be tolerated on the hustings, only finds an open door to society through the pulpit, in religious teachings?

The Preachers' Alliance seem now to have taken up Sam Jones, taking him to pieces for his definition of theology. If they will accept a suggestion from a

layman I will submit the following: If Mrs. Ward, in Robert Elmore, can take the risen Christ out of Christianity as Mr. Gladstone said she was trying to do, and Sam Jones can take purity out of our language in which we worship Him what will be left for the infidel to work on?

But there is another question. Can the enlightened ministers of this city stand, and will they permit without rebuke, the spectacle of being put before public at a religious meeting in the attitude of priest-ridden underlings, and before a large audience told if they do not sign a paper to vote for his favorites in a coming election he will call them "cowards and billy goats?" Can they stand this without rebuke? It is understood very few, if any signed it, but it was the spectacle of being commanded and publicly blackguarded.

In his letter to the Banner the base words of "coward and billy goat" are toned down to "weak-kneed preachers Nashville."

My lecture on "Liars and Blackguards," or the protection against far away blackguards in the postoffice laws, seems to have done good. The Banner, the Nashville News, the Preachers' Alliance and now the American all indicate a purpose to take the job off my hands. Now, that we are all in, suppose we join hands and say to Sam Jones that if he wants to come to Tennessee and go into a fight with the "boys" in the slums he shall have a chance, but he shall not, under the cloak of religion, come here and teach our women his new methods of pulpit vulgarity. He has often defended himself because he said his language was as good as our women. I think there is still enough of old Jackson's blood in Tennessee to resent this.

I will not be switched off on any new issues. If Sam Jones wants to continue the debate as to whether he is a blackguard, I will be with him, making one concession. That is the concession made by Bob Taylor's old darkey when a man was trying to put a little prairie dog on him for a "possum." He said, "If it was not a 'possum' it 'examined' one more than anything he ever saw."

In the politeness of language, I am willing to concede that Sam Jones "examines" a blackguard more than any preacher that has ever been on this circuit.

A. S. COLYAR.

DEATH PENALTY FOR HIS CRIME

Samuel Vanstavern Hanged in Camden Jail This Morning for Killing His Wife.

Samuel Vanstavern, who, on November 29 last, shot and killed his wife Katherine on the streets of Camden, was hanged this morning in the Camden county jail yard, thus paying with his life the penalty of his crime. The drop fell at 10:02, and death followed a few minutes later. The condemned murderer met death unflinchingly. He walked to the gallows with a firm step and resolute heart. His remarkable nerve was with him to the last, and as he appeared on top of the scaffold, in full view of the witnesses, his calm demeanor and indifferent appearance surprised the spectators.

Murderer though he was, Vanstavern was no coward. He had told Sheriff Sell and his keepers he would not break down, that he would welcome death gladly, and that he was not afraid of the ordeal. He kept his word. At the last moment he regretted his deed, and said he was sorry for what he had done. He said he deserved his punishment and hoped he would be forgiven.

As they passed into the jail the condemned man, with the clergymen, were plainly visible.

Vanstavern was in the attitude of prayer, while the good men who were preparing him for the great beyond were singing in a low tone of voice.

Vanstavern had just finished a fervent prayer when Death Watch Fred Viogt pioneered his hands behind him. Just before Vanstavern began his short march to the death chamber he bade good-bye to Lafayette Gruff, who is now awaiting trial for the murder of his wife, and also Prosecutor Lloyd, who visited him before he began the fatal march.

"I'm coming, Katie," said the wife murderer as the death march began. The noise of the pattering rain was drowned by the deep voices of the clergymen and the condemned man.

They were singing: "I Will Walk Every Step of the Way." This was Vanstavern's favorite hymn.

The door slowly opened and the doomed man was in view of the gallows.

As he gazed his singing ceased. A look of fear quickly overspread his features, but he never faltered. He had promised his spiritual advisors that he would meet death bravely. Their presence—Rev. D. B. Green on his right and Rev. John R. Mason on his left—each holding him by the arm as their voices blended in sacred song penetrated to every part of the jail.

Vanstavern's crime was one of the



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TIME TABLE.			
(St. Louis-Louisville Line.)			
Corrested February 1, 1902.			
SOUTHERN RAILWAY.			
No. 4	No. 10	No. 6	
Lv. Lex. 5:15 am	7:35 am	3:50 pm	
Lv. Ver. 5:37 am	8:03 am	4:18 pm	
Lv. Law. 6:02 am	8:25 am	4:40 pm	
Lv. Shel. 6:40 am	9:15 am	5:30 pm	
Ar. Ld Lou. 8:05 am	10:45 am	7:00 pm	
Ar. Ld Lou. 7:20 pm	7:32 am		
Ar. Evans. 1:30 pm	1:30 pm	10:00 am	
No. 4 handles from Lawrenceburg to Louisville sleeper from Birmingham and Chattanooga via Burgin.			
No. 2 handles from Charleston via Burgin.			
No. 6 handles parlor cars from Lexington to Louisville.			
Three trains daily between Louisville and Lexington.			
Special inducements made to home-seekers looking for homes in the South and Southwest.			
S. T. SWIFT, C. T. A., Lexington, Ky.			
W. G. MORGAN, D. T. A., Lexington, Ky.			
C. C. STEWART, T. P. A., Lexington, Ky.			
C. H. HUNGERFORD, D. P. A., Louisville, Ky.			
G. E. ALLEN, A. G. P. A., St. Louis, Mo.			
H. B. SPENCER, Gen. Mgr., St. Louis, Missouri.			

most cold-blooded, deliberate murders in the annals of Camden county.

MRS. HENRY

A Prophetess Not Without Honor in Her Own Country.

Paris, Ky., April 1, E. M. 302.

Dear Brother Moore:

Enclosed \$2—one to renew subscription and one to help along the linotype. I think every woman in Kentucky ought to write a few words of encouragement and appreciation to Mrs. Josephine K. Henry, who is, by far, the brainiest woman in this State. I wish I was mentally able to express my admiration of her. Mr. Harmon is still on the sick list. With all good wishes your friend, MRS. JEAN B. HARMON.

CAN'T STOP HIM.

Houston, Texas, March 31, 302.

Mr. Charles C. Moore:

Dear Brother—Never before have I been behind paying my subscription for the Blade. For over six months I have not been able to make a nickel on account of sickness and I am now flat on my back at the hospital. I think, if you will be fair, you may make an exception with me. I have written to my mother in Germany, and in any way she will provide me with means, I shall not forget you. Sincerely Yours, ALBERT BORNFIELD.

Answer—Did say we were going to stop every body who did not pay. Can't stop a man like that. Have to get more abusive and insulting letters from infidels. All right; can't help it—that's what we are here for. Rather be cheated by two infidels than hurt the feelings of a friend like this.

At Owingsville, Ky., A. C. Harris suicided leaving a note asking his wife to pray for him.

McPherson, Kan., March 20.—Rev. Granville Louthier, D. D., pastor of a local church was served with papers at a Methodist Episcopal Conference here today, charging him with heresy and setting forth that he would be tried at Arkansas City, Kan., on March 26.

Rev. Louthier, who is a member of the Southwest Methodist Conference, is charged with being guilty of "disseminating doctrines contrary to and subversive of the doctrines of the Methodist Episcopal Church," and it is alleged that he is "atheistic and evolutionistic."

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LEXINGTON & EASTERN RAILWAY.			
Eastbound.			
	No. 2.	No. 4	
Stations.	Daily Ex.	Daily Ex.	
	Sunday.	Sunday.	
	P. M.	A. M.	
Lv. Lexington.....	2:10	7:40	
Lv. Winchester.....	2:55	8:25	
Lv. L. & E. Junction.....	3:07	8:37	
Lv. Clay City.....	3:40	9:13	
Lv. Stanton.....	3:51	9:23	
Lv. Natural Bridge.....	4:20	9:54	
Lv. Torrent.....	4:54	10:08	
Lv. Beattyville Junc.....	4:56	10:29	
Ar. Jackson.....	6:00	11:30	
Westbound.			
	No. 1.	No. 3.	
Stations.	Daily Ex.	Daily Ex.	
	Sunday.	Sunday.	
	A. M.	P. M.	
Lv. Jackson.....	1:20	6:25	
Lv. Beattyville Junc.....	2:18	7:26	
Lv. Torrent.....	2:39	7:47	
Lv. Natural Bridge.....	2:52	8:01	
Lv. Stanton.....	3:23	8:28	
Lv. Clay City.....	3:33	8:37	
Lv. L. & E. Junction.....	4:03	9:10	
Lv. Winchester.....	4:15	9:23	
Ar. Lexington.....	5:00	10:10	
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